The Bombay Guardian.

VOL. XIV.—New Series.] SATURDAY, JULY 18, 1868. [No. 20

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—A weather prophet in the North West has allotted two cyclones and an earthquake to Bombay, this week. The addition of an earthquake leads to the inference that the calculations have no scientific basis.

—Government is paying £7,000 a day for the transport of a fleet of vessels now in the harbour, simply because there are no available means of unloading them expeditiously; and would, we are assured, save a vast deal of money if the cargoes were all tumbled overboard into the sea. On hearing such a statement one naturally lets his memory travel back to years gone by when grand schemes for shooting out piers into the harbour, were propounded. We remember one of these (planned by Mr. Kennelly) that seemed most feasible and worthy of being executed. Out of the enormous sums that Government is expending on military establishments, new barracks &c., the means of constructing such a pier could easily have been found, and we now see how the military expenditure of Government would have received from it, compensatory relief.

—It is much to be regretted that the Sailor's Home is located where it is, at the entrance of the Native town, compassed by drinking shops. It should be (as was once proposed) somewhere in the neighbourhood of the Cooperage, with an ample compound made pleasant with trees and flowers, and with means of salutary recreation within its own area. It is saddening to see the multitude of seamen traversing the bazaars and finding their way to the dens of infamy in Duncan Road; most of them under the influence of liquor, some of them in a beastly state of intoxication. This very week one was taken out of the Framjee Cowasjee tank, dead, having tumbled in at night; another was picked up dead in the street, the effect of excessive drinking and exposure.

A paper by the Duke of Argyll in the last number of *Good Words*, contains the following sensible observations:

"Archaeologists are using language on this subject which, if not positively erroneous, requires at least some rigorous definitions and limitations of meaning than they are disposed to attend to. They talk of an old Stone Age and of a newer Stone Age, and of a Bronze Age and of an Iron Age. Now there is no proof whatever that any such ages ever existed in this world. It may be true and it probably is true, that most nations in the progress of the Arts, have passed through the stages of using stone for implements before they were acquainted with the use of metals. Even this, however, may not be true of all nations. In Africa there appears to be no traces of any time when the natives were not acquainted with the use of iron; and I was informed by Sir Samuel Baker that iron ore is so common in Africa and of a kind so easily reduceable by heat, that its use might well be discovered by the rudest tribes who were in the habit of lighting fires. Then again it is to be remembered that there are some countries in the world where stone is as rare and as difficult to get as metals. The great alluvial plains of Mesopotamia are a case in point. Accordingly we know from the remains of the first Chaldean monarchy, that a very high civilization in the arts of agriculture and of commerce coexisted with the use of stone implements of a very rude character. This fact proves that rude stone implements are not necessarily any proof whatever of a really barbarous condition. And even if it were true that the use of stone had in all cases preceded the use of metals, it is quite certain that the same Age which was an Age of Stone in one part of the world was an Age of Metal in another. As regards the Eskimo and South Sea Islander, we are now or were very recently, living in a Stone Age. And so it has been been in all past times of which any record remains. The whole argument therefore which has been founded on flint implements, is an argument liable to these two fundamental objections, first that flint implements are a very uncertain index of civilization, even among the tribes who used them; and secondly that they are no index at all of the state of civilization among other tribes who lived at the same time on other portions of the globe."

A friend has sent us the following extract from Dr. Candlish's Commentary on John's 1st Epistle:

"If the fact of Jesus Christ having come in the flesh thus starts from the page of history and fixes and rivets itself in my inner man becoming part and parcel of my most inward experience; if in that the fact or truth comes home to me, as not simply an historical fact or truth, but, as it were, a honey laden bee, full fraught with all the love that is in the Father's heart of hearts, and is poured out in the saving mission of His Son:—if I take this in, and let the heavy laden bee pierce me, and fill the wound it makes with what itself is full of love; this love of God, then I have something to confess, which may well be an evidence of God's having given me of His Spirit, and so dwelling in me. Flesh and blood has not revealed this to me, but my Father which is in heaven."

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THE RESURRECTION OF CHRIST.

We have read with a great deal of interest a work on "The Resurrection of Jesus Christ" by the late Professor Macpherson of Aberdeen. It is emphatically a book for the times. About two thirds of the volume are taken up with an examination of the speculations of Strauss in his 'New Life of Jesus,' speculations that have never, we fancy, been subjected to a more thorough or decisive investigation. There is so much that is offensive and even revolting to Christian minds in the way in which Strauss treats what we believe to be inspired records, that it is difficult to preserve the self-command and equability of temper that are needed in such a discussion; one is tempted to hurry over details that seem to us to carry their own confutation with them; but no one can say that Dr. Macpherson has yielded to this temptation or has failed at any point to exhibit a perfect self-control and an unlimited candor. Nothing is glossed over; with equal force of logic the arguments of Strauss are grasped and combated.

The work consists of fifteen lectures. Ten of these were delivered to Divinity Students in the University of Aberdeen. The charge sometimes brought that theological students of the present day are not abreast of the age in their studies, find no confirmation here. The first six lectures are introductory and occupy 100 pages out of 465. They treat of the Spirit of Theological Inquiry; the existence of God; Atheism; the need of Miraculous Evidence in Revelation.

On the subject of the Spirit of Theological Enquiry, the following excellent remarks occur:

"Not only the peculiar doctrines of revelation, but even the very fundamental truths of natural religion, are often discussed in a spirit which seems to attach no importance whatever to these doctrines or truths, and which also seems to assume that they may be discussed and determined with as much ease as matters that lie wholly within our grasp. This flippant and self-conceited spirit is hostile to all due enquiry, and therefore to the attainment of real and exact knowledge. The person who enters on the inquiry with such a spirit may exhibit acuteness, and appear to see much further than others into the great secrets of the universe; but it is scarcely possible for him in such a frame of mind, to discern the reality of spiritual things, and to aim at a correct knowledge of these things so far as they have been revealed to us. It is not the knowledge of divine truth that he is aiming at, but the exhibition of self; his own glory is the thing which he is seeking; self is the idol which he is worshipping; and therefore the highest truths, however important or incomprehensible, must all give way to this magnifying of himself. Nor is it inconsistent with this spirit to assume the appearance of coolness and impartiality, and to make strong professions that truth is the sole object aimed at. Quite otherwise; for it is often by assuming this appearance and reiterating such professions that the end aimed at is sought to be gained."

In the Lecture on the Existence of God we read: "The inquirer into the claims of revelation must begin with the assumption of the existence of a living personal God, or with the assumption that there is no such Being. There is and can be no intermediate assumption." True, but there may be an intermediate state of mind. A person may be in doubt whether there is or is not a living personal God. Must he get rid of this doubt before he comes to the examination of God's word? We sometimes hear it said that the Scriptures do not undertake to prove the existence of God; they take it for granted. This seems to us hardly correct. In seeking to prove the existence of a holy, just, wise, omnipotent, omnipresent and independent Deity, they combat at once the doubts of unbelievers as well as of misbelievers. Proofs that God is what he is, is proof that He is. The Bible cares nothing for a conception of God that does not do justice to his perfections. It does not admit that anything is gained

by proving the existence of a God without character; it does not begin to build up in us the knowledge of God by showing us first that there is a God, and then by showing us what kind of a being he is. For in fact there cannot be the conception of God without some idea of his character; and if this idea is not according to the truth, we cannot have received it from God. And the Bible speaks of those as atheists ('without God' in our version) who have not the knowledge of the only true God. It is true that they who deny the existence of a Creator, have placed themselves in a peculiarly perilous position, inasmuch as they have resisted more evidence than others; but the way in which the Bible addresses this state of mind is by exhibiting God in his true character; and we suppose more atheists have been converted by the exhibition of God in Christ, than in any other way. In the case of such persons, however, there was an enquiring mind. The Bible does not profess to have evidence valid for those who have prejudged the whole question as Strauss and others of his school have done and that avowedly.

"The elaborate works of Strauss are based on the assumption that there is no God, no self-existent Being distinct from the visible universe. A revelation is therefore to him a contradiction in terms. A miracle, as a proof of such a revelation, is nothing else than absurdity. Science knows nothing of the miraculous. Science, therefore, rejects Christianity because it professes to be miraculous, and to be established by miracles."

Before opening the Bible, Strauss has settled the matter regarding its claims as a divine revelation. He does not sit down to weigh its proofs. *It is guilty by the very fact that it professes to be a Revelation.* It is a condemned culprit, and all its testimony is vitiated at the very outset. Strauss sits down to examine it to see how far he can account for the unquestionable facts of Christianity by his own unquestionable dogma of a non-supernatural origin. One is reminded, in reading his speculations, of the attempts of the predecessors of Copernicus to reconcile the actual phenomena of astronomy with their conception of the system of the world. The idea that the sun could be the centre of our system, was precluded; fixed and never to be questioned was the dogma that all things revolve round the earth; and no matter what extraordinary hypotheses of cycles and epicycles, crystalline spheres and fantastic aberrations, had to be devised to account for the phenomena, no matter how bizarre and complicated and wildly unintelligible the system thus elaborated became; the earth's central position was never to be called in doubt, and the universe must just accommodate itself as best it could.

RITUALISM AND THE BIBLE.

We resume our notice of Dr. Littledale's arguments. We do so the more readily because in the tract before us his appeal is to the Bible. Many advocates of Ritualism are impatient of such appeals. They discard as a mere Protestant notion, the principle of private interpretation. The only question is, What says the Church. This is not however the easy, unembarrassed question that they would wish it to be; for so long as they allow the Church of England to be a part of what they call the Catholic Church, they are in danger of hearing that Church reply to them, Search the Scriptures; prove all things; how readest thou? The appeal to the Bible is therefore not yet given up.

"Ritualism means the solemn, beautiful and reverent performance of religious rites. It is the way that God has taught man to celebrate public worship."

Ritualism then is a good deal less than religion. The office of religion is first to bring men to God; to change their hearts; to convince them of sin and of their absolute need of the Saviour, Christ; to inspire them with confidence in him; to make known to them the forgiveness of sins; to obtain for them the Holy Spirit; to arm them for the conflict with sin, and enable them to get the victory over temptation; to fill them with the knowledge of God's will; to make them useful in the world, stewards of God's gifts, lights, holding forth the word of life. Now the beautiful and reverent performance of religious rites in public worship by those who have been renewed in heart and are led by the Spirit of God, is a matter of importance, but is certainly vastly less than religion. It is to be apprehended that men will greatly misconceive the true nature and object of religion if they are taught to attach an exaggerated value to the mode of celebrating public worship. And this, we believe, is exactly what takes place under the teaching of Ritualism. Many who have never had any deep religious convictions, have never seriously asked what it is to be a child of God, and have never dreamt of such a thing as renouncing the world and being guided by the Spirit, are drawn to ritualistic services, and are taught that they are rendering far more acceptable homage to God than is rendered in other communions. They are taught that this ornate ritual is so distinctively the truth that nothing can compensate for its absence. We hardly know of a more frightful heresy than this. It wars against Religion by attributing to a single mode of manifestation, the sacredness, importance and power that belong to its essence and its totality.

"The solemn and ritual kind of service which God revealed to Moses in the Old Testament cannot be contradicted by the New Testament, unless God has changed which cannot be. The spirit must be the same though the letter may alter. The rites and ceremonies taught to Moses were not of this earth, but, 'patterns of things in the heavens.' Our Lord when he was on earth frequented the Temple worship, and so did the Apostles even after the day of Pentecost, in order to show us that it remained true in principle, though certain parts of it were now at an end, such as animal sacrifices. Therefore the Christian dispensation is not a completely different thing from the Jewish one, but is the very same, fulfilled, magnified and adorned."

The characteristics of the Mosaic dispensation are described in the Old Testament, those of the Christian in the New.

One of the distinctive features of the Mosaic dispensation was the choice of a single place where only God was pleased to be manifested, where only sacrifices were offered. From all parts of the country worshippers came together in the temple at Jerusalem to pay homage to Him who was there manifest on the mercy-seat. The imposing ritual was all connected with this feature of that dispensation. The church of God was then in a state of tutelage, was under age, and was receiving the most elementary instruction in religion. The grand facts and sublime doctrines of the New Testament were not known; life and immortality had not been brought to light; the Lamb of God had not taken away the sin of the world; the Holy Ghost was not yet given. The Jews had to be dealt with under these great disadvantages; the powers of the world to come could not be brought to bear upon them, and they were accordingly addressed by sensible images and a symbolic ritual. They were at the same time taught that something far greater was to be, and looked eagerly forward to the fulness of times. When this fulness of time had come, when the Spirit of God had been poured out, then the hearts of believers were influenced by truths and motives of which they had not before dreamed. Old things passed away and all things became new. Not all at once. For a time they were gradually guided into the truth. Some insisted upon judaizing the churches planted by the apostles. But this was strenuously resisted by the latter. Paul embodied in the Epistles to the Galatians and to the Hebrews, his earnest protest against such a disposition. The new wine was not to be put into old vessels. The churches planted by the apostles are a sufficient evidence of what the apostles thought on this subject, and of what the Spirit of God aimed at. We are not left to conjecture what should be the features of this dispensation. Those features are fully revealed to us in the Acts of the Apostles and in the Epistles.

Paul contrasts the two dispensations in 2 Cor. III. The former was a ministration of condemnation. It was intended to teach men their sin and awaken in them a sense of need. The present is a ministration of righteousness, making known the grace of God freely proffered to all in Christ. In the former there was a veiling of the higher truth; in the new the veil is taken away. Where the Spirit of God is there is liberty. Beholding as in a glass the glory of the Lord, Christians are changed into the same image from glory to glory. The Spirit of God takes of Christ and shows unto them, and rectifies all their former ideas of glory. They see the glory of God in the actions of the meek and lowly Nazarene who sat upon the edge of a fishing boat and taught the multitude, who found his audiences in the open places and thoroughfares, who knelt with his disciples in gardens and on mountain tops, who went about doing good and left us an example that we should follow in his steps. From year to year he went up to the temple, and spoke of it as his Father's house, as it was, until the passing away of that dispensation; but he spoke of its overthrow and taught his disciples that he himself was the place of meeting between God and worshippers. In three days I will raise it up, he said. Yes, it is in Christ, in him alone, we meet God. He is the Way, the Truth and the Life. Having faith in him, we have, even the least of us, access to the Holy of Holies.

HOMILIES FOR THE TIMES.—XXXVI.

When the Son of Man cometh shall he find faith in the earth? Luke XVIII. 9.

There is still an aspect of this subject that remains to be considered. Faith in Christ is faith in the word of God. We can only know Christ through the Scriptures; 'they are they which testify of me,' he says; he is so identified with them, that the Spirit sent by him to reveal him to men is the Spirit of truth, guiding us into the truth. So whatever affects the influence of the word of God, affects that of Christ; whatever militates against its ascendency militates against his. Now in

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these latter days we have some extraordinary attempts made to impair the authority of the Scriptures; extraordinary because made not by open antagonists, by men professedly beyond the pale of the church, but by those who claim to be the true exponents of Christianity, the true friends of Christ. It is now loudly asserted that a true faith in Christ attaches little importance to the letter of the Bible; the old idea that the Bible is inspired as nothing else is, and is throughout the very truth of God, absolutely reliable, is, we are assured, grievously misleading and has in fact given to the church a wrong Christ. The literal Gospel, the Gospel as it stands, is no Gospel; it is committed to the critical faculty of man, to be wrought into the true Gospel. Modern criticism undertakes to personate the Holy Spirit and guide us into all truth, by casting out of the path of the church whatever does not accord with the higher canons now enunciated. We are thus presented with the extraordinary spectacle of a band of men claiming to give us what we have never yet had, by treating the Bible as a statue of iron and clay subtly commingled, which they only have power to dissolve and reproduce in homogeneous integrity. And the avowed enemies of inspiration never labored harder to destroy the confidence of men in the Old and New Testaments than these do who call themselves the friends of Christ and of man. The Bible, unrectified by modern criticism, is the tomb of Christ; it is only now that his resurrection is effected through the wisdom, intrepedity and zeal of his new friends.

As a matter of course these critics are not all equally advanced. Some have gone much further than others. But even the glacier, still as it seems, has a movement; and the critics that are in the rear are gradually and unconsciously making their way to the front. The crowning canon of these modern interpreters is this: The supernatural is inadmissible. It is in the direction of this goal that the school is moving; and some who would say, Is thy servant a dog that he should subscribe such a canon, show nevertheless in their writings the influence of the same sceptical spirit that guides to this goal.*

The brand of narrowness is affixed to that state of mind which receives as inspired and infallible the Scriptures of the Old and New Testament; they may regard themselves as enlightened and emancipated who know how to pass the words of the Bible through the sieve of a higher criticism, separating the grains of truth from copious error. It is true that one man's sieve differs materially from another's; no matter, all agree that there is error; and the effect of this upon the church at large has been very disastrous.

For it is very evident that the writers of the New Testament had not the remotest idea that any sieve was necessary for the elimination of Old Testament truth from falsehood. They had one and all manifestly an unvarying conviction that the Scriptures were all truth and that they could quote them right and left as profusely as they chose without the slightest danger of any untruth getting into the Gospels and Epistles. And the Lord Jesus Christ never hesitated to treat the Scriptures as all truth; he would take a single word of one of the old prophets and build a great argument upon it, declaring emphatically at the same time that the Scriptures cannot be broken.

But if Colenso and the German writers in whose steps he has followed, are right in their attacks upon the Pentateuch, what are we to think of the writers of the New Testament, what are we to think of the Christ of the Gospel? They might have more than the wisdom of Solomon; but there are wiser than they among us, expounders and preachers of the Gospel who undertake to find out for us what is true in the Bible, what we may believe, and to guide us safely past the many pitfalls of error into which the simple old fashioned reader of an old fashioned Bible is sure to fall.

Has all this had no effect upon the faith of God's people? There is too much reason to believe that it has had a disastrous effect upon it. When reason must go before and determine what facts we may rest upon, faith trembles and is ready to faint; she needs a celestial guide; she knows that man's reason, even in its best estate, has made the most frightful errors in matters of religion; that its chief art has been shown in apologizing for sin; she is appalled at the thought of such guidance. It is a great shock to her to be told that God has addressed her in writings with which man has been allowed finely and dexterously to intermingle his fables; just as it would be a great shock to a loving wife to be told that the letter of her absent husband which she holds in her hand, is largely made up of sentences written by a stranger.

Heaven and earth may pass away, but my word shall not pass away, said Christ. Not a jot or tittle of the law shall pass till all be fulfilled. The Scriptures cannot be broken. He that heareth you heareth me, and he that heareth me heareth him that sent me. These expressions of Christ show plainly that the faith which is now so actively cultivated in the Church, is not the faith which he will look for when he cometh again. The faith that he demands is faith that prostrates itself before all Scripture. "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Here we plainly see what the faith is which is destined to overcome the world. Let there be in my mind a feeling of uncertainty when I open the Scriptures, an uneasy doubt whether what I read has not been or may not yet be eliminated by modern criticism, and faith is powerless. The word is no longer to me the shield of faith by which I quench the fiery darts of the adversary; no longer the sword of the Spirit, putting to flight the armies of the aliens.

* Dr. Davidson has just published a new Introduction to the Study of the New Testament, which compared with his previous work on the same subject, shows a startling advance. The four Gospels are assigned to the second century; John's Gospel and Epistles are taken away from him; Peter is denied the authorship of his Epistles; and Paul is denied any share in Ephesians, Titus, Timothy, I and II Hebrews.

Notes from an Interleaved Bible.

Psalm xxxiv. 8. Taste and see. How? By trusting in him. As your faith, shall be God's goodness. Whatever prejudices the former, is sure to affect the latter. For without apprehending we cannot appropriate his goodness. What matters it that there is a banquet spread, if I imagine that I am not authorized to sit down? If you stand afar off and praise yourself for your humility it shall profit you little; you are disobedient until you believe and eat; if you eat not you perish; your supposed humility will not keep you alive.

Let the believer taste and see that the Lord is good beyond the measure of his past experience. The recollection of a banquet will not keep life in us.

Men dispute about whether God is good or not. Scarcely any one thinks him as good as he might be. This is like English peasants sitting in judgment on Homer's Iliad, not knowing a word of it. Get faith and then you may speak of this and other perfections of God. This single verse laughs to scorn a whole library of modern theology and philosophy. It writes 'fool' upon the forehead of a thousand critics.

9, 10. To fear him is to seek him, to make him the one object of confidence and hope. To seek merely what he has to bestow is a very different thing. To seek Him, is to seek to have his will reigning in us. Thus seeking we will find his grace sufficient. The Lord may perhaps prove us, whether we seek him or not, by taking away one earthly treasure after another, until it may almost seem that they who seek the Lord shall want every good thing. But if our faith goes through the ordeal successfully, God will so manifest himself that we shall find all our treasures in him. All things are yours.

12. He that desireth life. The way that this desire ordinarily manifests itself is in the pursuit of wealth; and men who have much goods laid up for many days, think they have secured life. The Psalmist explodes this error.

13, 14. Walk with God. Set your heart on doing good. Live a life of faith and consecration. One day thus spent is better than a thousand days surrendered to selfishness. Die when you may, you will have lived longer than the sinner 100 years old.—Depart from evil and do good. When I would do good, evil is present with me, says the convicted sinner. To whom the word replies: The law of the Spirit of life in Christ Jesus shall make you free from the law of sin and death.

16. Who are these evil-doers? They whose supreme aim is not to do the will of God. What is not his will, is evil.—The earth; the renewed earth wherein dwelleth righteousness.

18. The broken heart, the contrite spirit, belong to the description of the righteous; therefore the publican went down to his house justified rather than the Pharisee. But the broken heart will not itself tell us that God is nigh; faith does that.

19. Many are the afflictions of the righteous; many sorrows are to the wicked; but there is a mighty difference; like that between paternal and judicial chastisement.

20. Every promise is either fulfilled, or merged in some better promise and so fulfilled. When it becomes important that the bones of the believer should remain unbroken, as in the case of our Lord, man has no power to break them.

21. Evil shall slay the wicked; that which they delight in shall prove their curse.

Correspondence.

READ GOD'S WORD—READ COMMENTARIES.

To the Editor of the "Bombay Guardian."

I dare say, Mr Editor, you are acquainted with the excellent book of the late Dr. David Nelson, called "The Cause and Cure of Infidelity;" but I presume the most of your readers are not. I have lately given the work a fresh perusal, and enjoyed it greatly. How I wish every doubtful and doubting foreigner and native in India could read it. Cannot it be put on sale in your gread city of Bombay? It has been the means of tht conversion of scores, probably of hundreds in America, where, eighteen years ago, one publishing house had printed nearly 60,000 copies! I presume the number since has been greater even than this. To give your readers a taste of this excellent volume, I copy chapter xxxi, of the book, and trust you will give it place in your columns, thus obliging

Yours affectionately,
T. S. B.

Madura District, July 8th 1868.

CASE OF AN INFIDEL WHO READ Dr. SCOTT'S COMMENTARY.

"There was a merchant of east Tennessee, who belonged to that class of men calling themselves deists who increased much in number, immediately after our revolutionary struggle. All of them advocated morality of deportment and few of them

practised it; but this one of whom we are writing did, and his walk was exemplary. Truth he advocated and practised. Any defect in this virtue seen in an acquaintance, was enough to forfeit his esteem ever after. Dishonesty, or any deceptive dealing, had his unmitigated scorn. He had in short, taken many of the Bible precepts without knowing where they came from and practised them with unceasing vigilance. He would not believe that the favorite principles of his practice came originally from the Bible, for he who scorned the very name of Bible, acted on these rules, whilst many church members (professed lovers of the Bible) violated them shamefully. So long as the conduct of many professors near him would by no means compare with his own, he was not likely either to give credit to the Bible for what principle his mother, or others for her, had taught him from it; or to become uneasy at his condition, or convicted of sin. His honour, hospitality, patriotism, benevolence and other excellencies made him a favorite with the world. But if the world praised or admired him, how much of an idol must he have been in the eyes of his children, as they grew up. On their education, he spared no pains. For their happiness in life, he advanced all that good example, advice, money, vigilance, or unceasing parental kindness could do. His children loved him as they might be expected to love such a father, who possessed both amiableness and ardor of affection. They grew up, hearing as early as they were capable of hearing, and knowing ever after, that he smiled with scorn at the very name of Christ. Part of the result may be anticipated. His eldest son was an infidel. He would not condemn Christianity, with that vehement confidence which belonged to older men, for he professed more modesty than many young persons, who are reared as he was. He would even confess that many amiable men, who had read more than ever he had, did reverence the Bible, but he did not believe. He would even confess that investigation would not be amiss for him, on this subject; but enjoying the amusements of life as he did, there was no likelihood that he ever would go through the toil of a faithful research. His father had succeeded in teaching him excellent moral principles, to the extent which he himself practised, and he was crying peace to his conscience with but little cessation, if any. It was at length observed, that when professors of religion acted amiss, and he spake in disapprobation of their conduct, there was more detestation of countenance, and more bitterness thrown into the tone of his voice than usual. He began to notice their ill deserts more frequently and more readily than those belonging to other men. The hill down which he was sliding was plain enough to the eye of those who knew something of the human heart, and of the different avenues by which men can reach ruin. The Lord we believe, had it in view that he should not decend that declivity. *

He had a young wife, called away from him by a slow and lingering disease. She had time and mind to think over *forever*, and its endless concomitants. Before she bade him farewell, she exacted from him a promise that he would read the Bible through, with the notes of Scott. (Scott's Family Bible.) One of the choice rules, in which he had been educated, and upon which his whole system was built was *never* to *forfeit his word*. After her departure nothing short of impracticability could have prevented the fulfilment of his promise, should the task be agreeable or disagreeable. He began and read a portion every day. As he proceeded his difficulties and his objections were such as are commonly made under like circumstances. Strong minds or vivid intellects, strange to tell, in this research will stumble over cavils ridiculous for their imbecility, † such as in after days they can scarcely believe, and did they not know it to be so, never would believe, could ever have engaged their thoughts. He had not finished the work before he had made up his mind, slowly and deliberately, but *entirely*. He said, in the hearing of a circle, of friends. "I believe the Scriptures to be the work of inspiration." His father asked him, with surprise, and with a smile somewhat sarcastic, "And so you believe that book the word of God?" "I do, father," said he. "I do indeed believe sincerely." Reader, one item of this case points out a truth which is important. They do well who note and forget it not. There was a friend near, who heard this declaration, and who rejoiced on the following account. He had long felt concern for the immortal welfare of the young infidel. Whilst conversing together on the subject of religion, the latter had often said, "If I believed the Bible, as Christians say they do, I would certainly obey it. I would scarcely think or care for anything else, save that eternity which they expect, and that judgement which they wait for." If his friend humbly replied to him, that so we might all suppose, but we were besotted by sin and debased by the fall, and that the Bible teaches of a state of soul belonging to us all, which will lead us to slumber on the edge of death, &c., adding, "Perhaps, if you did believe, you would move on much as you do now,"—he was answered 'Do you think I would risk unending darkness and misery, whilst my Creator was offering me unending peace and splendour, for the bare acceptance? No—I never would be such a fool; if every other man on earth was negligent I do assure you I would not lie, with such a prize as that at stake."

Some months after he had made up his mind concerning the verity of the holy book, he was called on by his friend, and the following conversation (or substance of it) took place between them. Friend—You say that you read some in your Bible every day; how does it appear to you now? Answer. I find something new and interesting almost every time I open it. It is a singularly instructive book. Friend. I rejoice that you read, and I rejoice that it is not to you what it once was, a book of tiresome insipidity, awakening your aversion. Answer. The fault was in me, not in the book. I was too ignorant to enjoy it. Friend. Yours is only a kind of literary enjoyment in reading that book, for I do not see your life changed since your belief in it. You once thought that you would not risk an endless hell half an hour; that you would not be contented a moment without a title to heaven, if you believed God had ordered the writing of that volume. Answer. *That is* another proof of the truth of the Bible. I am going on stupidly day after day. I never would have believed, no matter who informed me of it, that I should have acted as I am now acting, and I know that we are not thus infatuated in other things. We do not act with this mad imprudence in anything else. It must be that sin has some strange effect upon the soul.

For the sake of those who expect to reach heaven, we add one sentence here, which others need not read unless inclined. It will be pleasing to some, and it does not take us long to state, that this young man after a time, did obtain the Christian's hope. He hopes to see the author of a certain commentary on the right hand side of a throne that is *high* and *white*! We should love to see them meet! but it will not be the only joyful interview.

* Some members of the church who lived near there, believed that the reason why his life was altered is as follows: He had a mother who often consecrated an hour in prayer, when none were present but herself and her Creator. They believe that the man of Calvary can do whatever he pleases, and that if any one loves him, he frequently does choose that they shall have almost any thing for which they ask. None but his *obedient children*, however, know this fact by experience.

† One of the mountains in the path of this young unbeliever was, the objection, that we are not told in the narrative how Jacob found out that the purposes of his brother Esau were evil towards him! A trivial objection, if well founded; but in Gen. 27: 42, the desired information is distinctly given.

Epitome of News.

SATURDAY, July 11, 1868.

—*New York Times*: "The Ohio and Mississippi Railroad Company has at length resolved upon and begun the enormous enterprise of changing its entire track from the broad to the narrow gauge. But three broad gauge roads (three at least of importance) were ever built in the country, and significantly enough, the history of all three has been an unvarying record of embarrassment, if not of financial disaster. We need not seek to establish a more direct and exclusive relation of cause and effect in this matter than really exists; but it is clear enough that the broad gauge theory is exploded by abundant practice. The Atlantic and Great Western road (unpleasantly associated with the name of Sir Morton Peto) has been constantly unfortunate and exceedingly expensive; and the Erie road owes its mishaps as much to its broad gauge as to its financial mismanagements and to its use as a basis for stock operations. But the Ohio and Mississippi road 'takes the bull by the horns;' and no more convincing proof of the evil of the broad gauge system could be given, than the determination of this road to go to an expense so enormous in order to get rid of it. In this expense is included not only the substantial rebuilding of the entire road, but the reconstruction of the rolling stock—every car and engine of it; and to the cost of these changes, must be added that of the suspension of receipts during the time of the repairs No more pointed condemnation than this, therefore, of the broad gauge, could be found."

The broad guage is the six-feet guage; the ordinary is four feet eight inches.

—The same: A notable feature of the free-trade, antiprotection meeting yesterday was the number of Clergymen and Professors who took part in it. Among the speakers were Rev. Dr. Prime, Rev. Dr. Thompson, Rev. Dr. Leavitt, and Rev. Mr. Shearman. Among the callers of the meeting were the principal Professors of the most prominent colleges in the country. The resolutions adopted based the free-trade doctrine on the principles of Christian morality, the golden rule and the brotherhood of the human family. Prof. Lieber brought history, political philosophy and and social economy to bear in behalf of free trade.

—*Times of India*; London, June 19th: "Rawlinson was this evening to have brought forward his motion for the consideration of the state of affairs in Central Asia, and for the publication of papers relating to the question. The Indian Minister had gone down to the House fully charged with the subject, and the Foreign Secretary was also heavy with thought of the discussion; but the *Deus ex machina* came to their relief in the shape of a *count-out*. Forty members could not be found to make a house this summer evening. Whether this accident has happened in consequence of the Handel festival to-day, the anticipation of the Windsor review to-morrow, the heat of the weather, or the unattractiveness of the subjects recorded for discussion, I do not pretend to know."

—It is proposed to lay a telegraphic cable from Panama to Cuba, which island is already in communication with England. A cable is also to be placed between Aspinwall and Jamaica, and another between Jamaica and Florida.

—Chimunlaljee Maharaj who lately assaulted a devotee on Malabar Hall, has just married a girl of 10 years, having levied contributions on his followers to the amount of Rs. 65,000 for the expenses of the wedding.

—*Bombay Gazette*: "Sir Bartle Frere, in his minute for upsetting the present form of government established in Bengal, starts with the very broad and powerful argument—that the administration of so great a province 'is far beyond the power of any mortal man to perform properly.' Therefore, cries Sir Bartle, establish a Council. But Sir John Lawrence, unhesitatingly admitting that no single man can govern a province, or rather a conglomeration of provinces, like Bengal, answers that a Council sitting in Calcutta is not the remedy. The remedy, he says, is to split this conglomeration of provinces up into the their natural districts and establish a personal Governor in each who shall live in his district, look into its wants with his own eyes, and be responsible to the Government of India for what he does or fails to do Above all things, says Sir John, establish personal government and personal responsibility; and instead of pretending to govern immense outlaying provinces—each a kingdom in itself—from Calcutta by a corporate Board, govern them by individual, responsible men living on the spot."

—Postage collected last year on letters via Southampton, £49,200; via Marseilles, £104,664. On newspapers via Southampton £8,275; via Marseilles, £15,913.

—The High Court of Bombay is to have a Press establishment.

MONDAY,—July 10.

—A Pastoral letter by Dr Meurin, the R. C. Bishop of Bombay, and addressed to the clergy and laity under his ecclesiastical jurisdiction, calls for pecuniary aid towards the establishment of the Bombay St. Xavier's College, for which a site on the Esplanade has been granted by Government.

—Lieut. J. M. Young was drowned in a lake near Morar, July 4th.

—*Pioneer*: "It appears (says the Pioneer) that in the year 1867 the rewards given for the destruction of wild beasts in the four divisions of the Central Provinces amounted to upwards of

forty-one thousand rupees. This outlay represents the slaughter of nearly three thousand beasts of prey, viz.:—902 leopards and panthers, 535 bears, 527 tigers, 475 hyænas, and 467 wolves. The greatest amount by far was paid in the Saugor district, viz., Rs. 7,135; and much more than half this sum (Rs. 4,520) was for the destruction of wolves (353). The item next in importance is one of Rs. 4,250 for the spoils of 86 tigers in the district of Ragpore in the Chutteesghurh division. Five of these Raepore tigers are said to have been maneaters, as were three in the Nagpore district, and one at Belaspore. Mention is also made of a man-eating 'panther, for whose death a reward was given of a hundred rupees!"

—News from Japan, via Galle: "Large native fires have occurred at Jeddo and Kawasaki. The castle of Osaka is to be restored for the use of the Mikado. The political situation appears to be unchanged. The return of Stotsbashi to power is deemed likely. The Northern and Southern Daimios are still fighting. The junk captnred by the 'Algerine' turns out to be an honest trader, and none of the squadrons attacked were pirates."

—*Bombay Gazette*: "A very unpleasant matter has recently been under magisterial investigation at Egutpoora. A native Christian female, most injudiciously sent without any protection from Bombay to Nassick, was, according to her own statement, assaulted by one of the European guards of the train by which she travelled, near the reversing station on the Thull Ghaut. Her cries were heard by a Brahmin in an adjoining carriage, but neither she nor the Brahmin was able to identify the offender, who, it is feared, will, in consequence, escape the punishment that he so richly deserves."

A sad state of matters truly when respectable women cannot travel by rail without dangers of this kind.

—Fall of rain up to the Saturday 22 inches.

—*Prabhakar*: "The Haridases are generally a cunning set of people, completely under the influence of conservatism and full of subtlty and sarcasm which they often make use of while preaching. The service is always conducted with music, and the minister has a company of assistants to play the music. He first sings hymns and they all join the chorus. He then takes a text and discourses upon it. To guard against the evil of slumbering he desires his congregation after every 15 minutes to clap their hands and to repeat loudly in a musical tone, 'Ram Cristna Ram, Ram Harree,' which continues for about 3 or 4 minutes, and he then concludes it by telling them again to bawl out in one voice, 'Secta Canta Smaraun jai jai Ram. While this is going on he keeps a watchful eye on the multitude before him with a view to see if each and all of them join the chorus. And if any one is found not joining all the formalities of worship, he points him out instantly with his finger and says, 'here is a gentleman, who appears to be grave, polite, and wise, but who thinks it beneath his dignity to join the common worship.' Poor man thus put to shame and disgraced before the public turns pale and is obliged to hold his head downwards.—When the preacher wants to make a deeper impression on the minds of his audience regarding the subject he is discoursing upon, he relates some short but subtle and funny stories which often excite a most disgraceful laughter and serve to enhance his merits among the ignorants as being a clever and expert preacher.

"Now looking from a religious point of view, how inconsistent is the above mode of preaching, with the idea of divine worship, and how far is it from exciting the devotional feelings of the people. When solemnity, seriousness, and gravity are to be rigidly observed, the minister of Hinduism acts the part of a clown and makes his good work appear as a regular farce or tumasha."

—A Mr. Webb, meteorologist, Meerut, predicts a Cyclone in the Bay of Bengal, July 17th, and another in the Arabian sea, to be felt at Bombay, July 16th, with a repetition, July 18th, and an earthquake on the latter date.

—The services of Captain Tulloch, R. E., Madras, have been placed by the Secretary of State for India at the disposal of the Bombay Government, to assist in carrying out Mr. Rawlinson's views regarding the main drainage of the town and island of Bombay.

—Joseph Shires is to be tried at Melbourne for manslaughter in having caused the death of Mr. Drummond by allowing him to experiment with one of his snakes. Feeling had more to do with this decision of the Coroner's Jury, than judgment, we should think.

—*Nagpore Observer*, July 8: "Last Tuesday morning between 3 and 4 A M., a large globe apparently of fire shot across the sky right over the City of Nagpore. As it cleft a path for itself through the air, it was attended with a luminous train and finally the meteoric body burst into countless fragments of dazzling briliancy."

TUESDAY,—JULY 15.

—*Cape Argus*: "Communications received from the Transvaal contain anything but agreeable information on the open and systematic encouragement of slavery in the district. Not only does slavery exist under the guise of the apprenticeship system, but the slave trade itself is said to be carried on to a frightful extent. According to report from various quarters, most atrocious and barbarous murders are committed even on helpless women for the sake of securing their children, and, according to one authority, from two to three thousand native children are annually apprenticed. As a matter of course the apprenticeship rarely or never ceases. How are the ignorant creatures to know when it should expire? The passing of the years is little more to them than to the beasts of the field; and old men still toil on, imagining that they are children still. Their masters, we are sure, are not likely to enlighten them, and the paternal government of the Transvaal terrtiory does not care actively to interfere."

—*Bombay Gazette*. "It is stated that the battle near Samarcand was fought on the 29th May about four miles from the city; that the troops of the Khanate were commanded by the Shah's son, and suffered a loss of three thousand men; and that after putting the enemy to rout the Russians entered the city, and for a short time indulged in pillage and massacre.. After this they despatched a force to Shahrisabz, were a hostile force had been raised. We may remark that the narrative republished by the 'Times' from the 'Invalide Russe' speaks of the Beg of that province as one who cherishes a special hatred of the Russians. The result of the movement against Shahrisabz is not yet known. A stronger force was led about the same time in the direction of Bokhara, and a second battle occurred at Noor Atta, resulting in a fresh defeat to the Bokhariots. On this occasion Sirdar Sekunder Khan commanded the Shah's troops, and it is reported of him that he has gone over to the side of the Russians. No mention is made in our correspondent's present letter of the invaders having entered Bokhara, and we may infer therefore that the news formerly received was premature. The rumour that the Shah was dead sems likewise to have been unfounded; his 'mysterious disappearance' for a season was no doubt the cause of the report."

—In the case of Harrington *versus* the *Mofussilite*, Rs. 10,000 damages have been awarded to the plaintiff.

—A correspondent of the *Indu Prakash* says that at the Juggurnaut Ruth festival, at Raepore, 22nd ultimo, a boy was crushed beneath the car. The father has filed a petition in the Police Office against the Poojari (celebrant priest.)

WEDNESDAY,—JULY 16.

—The *Times of India*, referring to the 150 ships, returned from Abyssinia, now in harbour, says: "Did the matter rest with the agents and captains of the vessels, this fleet might remain here until Christmas, or longer, for the vessels are all drawing their full contract rates of freight, and must do so until they can be all emptied of their stores and discharged. This unforeseen demand on the resources of the Commissariat lighterage contractor, is far beyond the power of that ageney to meet, or indeed of all the cargo-landing appliances available in this old-world-harbour without dock or piers. Here then is a difficulty which for the present threatens to enhance considerably the cost of the Abyssinian expedition and prolong the outlay long after the occasion for it has passed away. The current cost of these transports to the British Government is more than £ 7,000 per diem; thus an aggregate monthly expenditure of nearly a quarter of a million sterling is now going on without the slightest advantage being derived from it. The cargoes consisting very largely of forage, flour, and grain, would not, if discharged in the usual way, supposing boats were available, fetch more than say one-tenth of the amount that would be paid in freight and in labour during the period of discharge; and the most economical course would be, after reserving a few of the vessels with the more valuable cargoes, to throw overboard the stores which are less valuable to keep than to destroy, however anomalous such a proposition might seem on the face of it."

—*Delhi Gazette* correspondence: "You will be sorry to learn that Mr. Edward Gustavus Fraser, the late well-known Civil Judge of Lucknow, is no more. He breathed his last at Landour on the 5th instant, and yesterday evening his remains were interred in our station burial ground. Some months ago, in prospect of the event that has now taken place, he requested that, on his decease, his body should be laid side by side with that of the late Reverend R. S. Fullerton, American missionary, late of the Loodiana mission. He had formed a strong attachment to this missionary friend years ago at Agra, and this touching tribute of his undying regard for him, has been paid with a scrupulous regard to his last wishes. Thus has passed away from our midst a man who, for the last quarter of a century, has held a prominent position in the Anglo-Indian society of these provinces. His talents, his industry, his varied and extensive knowledge, his philanthropy, and his genuine Christain principle commanded the respect of all who knew him. The particular service to which he belonged owes him much. No man of his time did more to elevate and improve the Uncovenanted Civil Service than he. He was its recognised head and its chiefest ornament. Step by step he rose to a rank that had never been attained by any of his predecessors, and it is pretty well known that had he lived a few years longer still greater elevation awaited him. On his retirement from the service, some months ago, he was warmly recommended for the highest rate of pension ever awarded even to "extraordinary merit." This estimate of his character as a public servant of Government, by his immediate superiors, is borne out by the opinion of all who knew him. But it was as a Christian philanthropist that Mr. Fraser's character shone brightest. In the church, in the Sunday school, in the sick chamber, among the dwellings of the poor, and wherever sympathy was needed, or the liberal hand could help, there was he to be found. How many of his countrymen he has taken by the hand, and helped into positions of usefulness and respectability, and how generous have been his contributions to the moral improvement of the natives of the land, the records of our missionary institutions all over the North West Provinces, will declare. He has passed away, but his brilliant example will long continue to stimulate others to follow in his footsteps."

—*Englishman*: "Several charges have of late been preferred against railway officials for outrages committed in compartments of railway carriages. Murders have also occurred, and the bodies of those killed have been, in some cases, carried along the line for distances which rendered all attempts to trace the criminals futile. These matters have been under the consideration of the Supreme Government, which has remarked on the frequent acquittals of railway servants."

—Eight vessels have grounded in the Hooghly within a month.

—There is an outbreak of Cholera at Kamptee.

FRIDAY—JULY 17.

—The Governor of Bombay has nominated His Highness Jowan Singjee, K. C. S. I., Maharajah of Edur, and Byramjee Jejeebhoy, Esq., of Bombay, to be additional members of His Excellency's Council for the purpose of making laws and regulations.

—*Bombay Gazette*: "We observe that Col. Phayre has been appointed Political Superintendent and Military Commandant on the Upper Sind Frontier. After the recent retirement of Sir Henry Green this post was taken up temporarily by Col. Dennis, who succumbed to the excessive heat of the middle of June. Since then Lieutenant-Colonel W. A. Dick has discharged the duties of the office. The appointment is a most important one. It is the duty of the incumbent to exercise a conciliating and civilising influence on semi-barbarous tribes, who have been long known for their unsettled and troublous dispositions, and who will probably have it in their power to force themselves much more strongly upon our attention at some future time. It becomes necessary for him also, at times, to exercise a strong yet discreet hand, to resist disturbances in such a way as not to intensify them. The appointment is not one of merely local, but of imperial, importance."

—Deaths last week, 370.

—The Hon. Mr. Newton has drawn up for the Bombay Asiatic Society a paper on Recent Additions to our knowledge of the Ancient Dynasties

of Western India, from which we make the following extract: "The next coin is one of far higher interest—being indeed, unless I am mistaken, the most important with respect to its bearing on India history and chronology that has yet been discovered. I laid it before the Society some time ago and shortly alluded to the results to which it was likely to lead. I must now describe it, and consider those results more in detail and more precisely.

"We have long been acquainted with the name of Nahapana. Its discovery in several of the cave inscriptions of this presidency resulted immediately from the decipherment of the most ancient form of the Indian Alphabet, and its importance was at once perceived. It is found in inscriptions which I give in full below, at the caves of Nasik, Karle and Junir. The name seemed evidently Parthian, and it was natural to connect it with the 'Yavanas'—the Greeks—whose co-operation in the prosecution and endowment of these Buddist excavations the inscriptions themselves acknowledge. The first rendering of some of these inscriptions by the Reverend Dr. Stevenson made Nahapana to be a satrap of a king Kshaharata, but Mr. Bhau Daji, after mature study of the original records, assigns to him the rank of a paramount king. Until the discovery of the coin, our knowledge of this sovereign was limited to such information as is to be derivod from these inscriptions, and the conclusions which we seemed justified in drawing from them may be stated as under.:—

1. Nahapana was either a king or the satrap of some distant monarch.

2. His rule extended over a considerable area including at least those parts of the Deccan already mentioned, as it is unlikely that his name would be recorded in monasteries within the dominions of other sovereigns.

3. He was a foreigner, probably a Parthian.

4. His relation to his subjects and the territories over which he ruled were nevertheless such that his daughter had a purely Hindoo name and was married to a Hindoo the son of a Hindoo.

5. His daughter Dukshamitra, his son-in-law Ushavadata, and probably also his minister, Ayma, were Boodhists or patrons of the Boodhists.

These circumstances would have had a high historical value as elucidating the position of Western India with respect to Buddhism and to the Parthian of Bactro-Indian Empire, if we had been able even approximately—within a century or two and with any reasonable confidence, to fix the date of the inscriptions which form our sole authority for the deductions stated.

The coin of Nahapana has been very carefully drawn on the accompanying plate (fig 1). I was unable to ascertain the particular part of Kathiawar in which it was found. It is of silver and its weight is 31 grains. The obverse has a well-cut bust facing to the right with fillet and ear ornament, and in the exergue a legend of which sufficient remains to show that the letters were purely Greek, although in consequence of original indistinctness, wear or corrosion, not more than a single character here and there can be made out, and those hardly justify me in hazarding a conjecture as to the filling in. Additional difficulty has been caused by the circumstance—an ordinary one in coins of that time—that the disc of the coin was too small to receive the whole impression of the die. On the reverse are two central emblems, one of which is a spear or an arrow, and the other possibly a double-headed dagger with exergue in which the letters Nahapanasa (the ordinary Bactrian or Pali genitive of Nahapana) are distinct, though nothing more can be deciphered. The characters are those of the rock inscriptions, the most ancient form from which the present Devanagari has been derived, and though a portion of the legend has fallen altogether outside the coin and some letters have been eaten away, a larger portion would be legible but for the artist's evident want of acquaintance with the character."

—The *Indian Churchman* (with which is incorporated the *Powla*) makes the following alarming announcement: "A member of the Emmanuel congregation has *seceded* from the Church to a Protestant sect, in consequence of the various doctrines she has heard in the pulpit of Emmanuel Church. She may not be a very wise or strong person, but the Chief Bishop of our souls said to His vicars [the Bishops of the Catholic Church]—in the person of Peter—not only feed My sheep, but also feed My lambs,—the little ones of the flock, and hatred of 'Ritualist innovations' can hardly be accepted as an excuse for having driven baptised Christians into Heresy and Schism."

—Local items of the week: An ayah fell from a window and died of the injuries sustained; Lukshmi, woman, drowned herself in a well; Esmail Davod was found drowned in a tank; Pandoo Mahadoo died from excessive drinking; a child fell from a window and died of the injuries; John Harris, a seaman, fell into the Framji Cowasjee tank and was drowned; Rajee, woman, died from an over dose of opium; Wm. Collins, ship steward, died of apoplexy caused by excessive drinking and exposure.

TELEGRAPHIC NEWS.

London, June 25th.—Mr. Lang, the Director of the Suez Canal Company in England, has published a letter in reply to an article in the *Times*. Mr. Lang demonstrates the future of the Suez Canal, and comments upon the progress of the works.—A deputation waited to-day upon Lord Stanley, and urged the necessity of a Convention between France and England with the view of preserving the neutrality of the Suez Canal.—Advices received from Belgrade state that the elections throughout Servia are favourable to Prince Milan, nephew of the late Prince Michael.

July 4th.—In the House of Commons last night Mr. Otway, in consideration of the present state of business before Parliament, suggested the substitution of a temporary measure regarding the Indian Council in London instead of the Government of India Amendment Bill introducedby Sir Stafford Northcote.—Sir Stafford in reply said it would be difficult to find successors to the present members unless for a certain term of years.—The Tenure of Office Bill only contains six clauses, one of which was passed. The third, fifth, and sixth met with little objection, but it was proposed that clause 4, relating to the appointment of Members of Council, should be transfered to the other Bill (Government of India Amendment Bill).—The clause relating to the salaries of members alone remained to be considered, and it was suggested that the Bill in that condition should pass the committee, the members (? number of members) and the new clauses being considered on report. The sitting, however, terminated without the Bill coming forward (sic)—A stormy debate took place in the House of Lords on the conduct of Government on the Boundary Bill.—The Bank of Bombay Bill for enabling the Commission to take evidence on oath in England has been passed.

7th.—The French Government have granted to Baron von Erlanger of Paris, and Julius Reuter, Esq., of London an exclusive concession to lay a submarine telegraph cable from France to America.—Sir Alexander Grant has been elected Principal of the Edinburgh University by a majority of one only, over Sir J. Simpson—In the House of Lords yesterday the Boundary Bill was passed.—A debate has taken place on the Nova Scotian question, during which discontent was expressed. A motion for a commission of enquiry was rejected.—The House of Commons rejected the clause in the Corrupt Practices Bill for the appointment of special judges to try cases of bribery at elections.—The steamer "Malta" with the outward Indian mails of the 26th ultimo left Suez for Bombay at 2 A.M. on the 6th (8 hours after the contract time).

8th.—In the House of Commons last night, Mr. R. W Crawford (Member for the City of London) called attention to the increased rate of postage to and from India, and complained of the reduction allowed to the Army.—Mr. Sclater Booth, in reply, stated that the increased rate was necessary yet (sic) at a greatly increased cost, and that although experimental, the result was satisfactory, bringing in an additional revenue of £40,000.—The Boundary and Irish and Scotch Reform Bills have passed the House of Lords.—Sir Stafford Northcote has given a banquet to Sir Robert Napier.

9th.—There was *fete* at the Crystal Palace yesterday in honour of Sir Robert Napier, who was present, accompanied by his staff.—Clause 2 of India Amenment Bill was considered yesterday in Committee.—An amendment brought forword by Lord William Hay for assimilating the term of service of the old and new Councillors was with drawn, being objected to by Sir Stafford Northcote, who however, promised to give it his favourable consideration.—It was suggested that the old Councillors should be allowed to serve another five years at a salary of £150 (? £1,500), or that a pension should be granted them at the end of ten years' service.—Mr. Otway moved for a reduction in the salaries of members of Council to £1,200. The motion was received (? rejected) by 73 against 26 votes.—The hour of adjournment arrived before further progress was made with the Bill.

10th—.A Royal Message has been addressed to Parliament recommending an hereditary pension of £2,000 per annum to His Excellency Sir Robert Napier.—The "Spectator" affirms that Sir Stafford Northcote will not do for a Governor General of India.

Washington, 7th.—The American Democrats platform advocates taxation of currency payment of Bonds unless otherwise stipulated, and equality of naturalised and native born citizens.

9th.—The Democrats have nominated Mr. Horatio Seymour as President and General Blair as Vice-President of the United States.—Mr. Seymour has accepted the nomination of his party.

Miscellany.

—We take the subjoined from the *British Messenger*: In connection with the "season" both of Lent and Easter, the Ritualistic "priests" in the metropolis put forth all their power in order to dazzle the senses, to affect the passions, and to entangle in the meshes of formalism the simple and unwary. Some of these leaders of the "Catholic revival" were emphatically and shamefully prominent. This applies not only to St. Albans, Holborn, and to another church over which the Rev. Mr. Richards has presided for a series of years, and where the present writer has seen a whole congregation prostrate in the attitude of adoration of the "real presence," as the sacramental bread and wine after consecration are regarded, and which were "lifted up" for the people's worship; but Ritualism was, if possible, still more offensive at All Saints, Lambeth. Some time ago Dr. Lee, a notorious "priest," was presented to this living; and very soon afterwards he swept away the wonted simple services, replacing them by processions, bowing to the altar, priestly robing, and the preaching of error not only by himself, but others of kindred sympathies—one of whom has since gone over to the Church of Rome. At the time of his appointment Dr. Lee had promised "moderation." But this pledge was broken, and now not only is there a cross on the communion table, but there are images also; while prostrations are practised before the ,' altar," and ardent "Catholics" *kiss the ground.* Besides this, a reredos has been erected with a popish inscription upon it. The parishioners in public meeting assembled have passed resolutions condemning these evil courses and teachings. But their protest avails not, and so Antichrist triumphs. There is great reason for lamentation that the Bishop of London, while himself opposed to Ritualistic doctrine and practice, has yet practically endorsed both, in the sense that he thinks and teaches that all 'schools'—including the Ritualistic as well as the "Broad Church" party—should have full room and verge in the national church. Moreover, manifest evil has followed the licensing to preach in the diocese of London to "Father Ignatius," whose semi-popish practices at Norwich, in connection with the attempt to set up a monastery there, are notorious. Mr. Lyne is eloquent, but his eloquence is that of a popish friar, rather than the preaching of a true minister of the gospel of the grace of God. He is not sound in the faith, and in his litanies and other offices, prepared for the attempted monastery, he thought the adoration and intercession of "saints,"—such as "Holy William, pray for us"—an invocation to the patron saint of the juvenile monks, while the "Hail Mary" of the Church of Rome was also adopted. He has publicly declared that Protestantism is "the curse of dear old England;" and he describes Mary as "The Mother of God." The toleration of such teaching in high places is surely a stumbling-block; and equally offensive is the false charity which avows—as the Bishop of London has done—that "he is in communion with Bishop Colenso." *That* declaration, as is well known, has caused two or three Ritualistic clergymen in London to secede immediatley to the Church of Rome, while *not less than forty laymen (and from the same cause)* have also joined the popish church.

—The Rev. J. Lowe, Medical missionary of the London Society's Travancore Mission, says: "The past year opened and closed upon us with cheering tokens of the Lord's blessing resting upon our la-

bours. On the first day of the year a rich and influential heathen patient, who had long been a regular attendant at the Dispensary, renounced heathenism, and he and his wife were enrolled as members of the K—congregation in this district. The Evangelist in charge of the congregation reports very favourably regarding the character and conduct of both, and a few weeks ago the husband called on me, and expressed a strong desire that he and his wife should be baptized. About five weeks ago, a heathen belonging to the carpenter caste accidentally inflicted a severe wound upon his right foot, splitting it up, throughout its entire thickness nearly half its length. As I was absent at the time the patient was brought to the hospital, David my assistant, and one of the dressers, attended to the case, ligatured the bleeding arteries, and stitched up the wound.....The wound gradually healed up, and on the 6th of January, he was dismissed cured. This patient when he was admitted knew absolutely nothing of the way of salvation through a crucified Saviour: before he left he had a clear and (I cannot but think) saving knowledge of the truth. He frequently expressed a strong desire for baptism, which after a short probation we hope to administer. He stands firm against the efforts of his friends and relations to induce him to retract, and has succeeded, he tells us, in getting his wife to promise to accompany him to religious services in the Chapel.

An account is then given of a woman who was in hospital for five weeks, attended upon by her husband and sister, all three bigoted Roman Catholics, who before they left had renounced the errors of that false system, and are now consistent members of the congregation. Next follows a deeply interesting narrative of the conversion of an "out-door patient, a man of much influence and respectability, having many in his employment." His case had been considered hopeless (it was reheumatic fever) by the native doctors, but he was soon out of danger, and eventually completely restored to health. He had listened with great interest to the Gospel preached to him by the Medical Missionary and his assistant; and it would seem, even while still confined to his cot, sent a message inviting them to come and demolish for him a devil-temple he had built, and receive from him the vestments belonging thereto. The scene that followed is thus discribed:—

We gladly accepted the invitation, and on the afternoon of the day fixed went to our patient's house, where we met with a cordial reception. Having gathered a goodly congregation within the court, we held a short religious service, and then set to work, bearers, dressers, assistant missionary and myself with pick-axes, hatchets, and spades, worked like navvies, till we had the devil-temple level with the ground. Many poor superstitious heathen stood around trembling with fear and prophesying all sorts of evil. The patient's poor wife too was very nervous, and fearful that some dreadful calamity would befall them that very night But her husband was very bold, and from the cot on which he lay watching our work of demolition, he denounced the foolishness and vanity of his former confidencies, and expressed his determination, before all almost in the very words of Joshua. 'As for me and my house we will serve the Lord.' Having returned to the house, we again engaged in prayer, and after resting a little, we did full justice to a splendid feast of curry and rice, milk, plantains, sweetmeats, &c., which the family had provided for us. Leaving two of the party to remain with the family during the night to encourage them, we left for Neyoor carrying with us the visible spoils of that day's warfare with the Devil, which will I trust ere long be objects of interest in the museum of the Edinburgh Medical Missionary Institute. Fully nine months have elapsed since all this took place, during which time the family have been regular in attendance on the means of grace: their conduct has been satisfactory, and through this man's influence others have been induced to attend the Chapel.

Some extracts then follow from the journal of the native assistant missionary, the Rev. M. N——, showing the earnestness with which he preaches the Gospel to the patients, and the attention with which he is listened to. In another part of the Report, we learn that in addition to the little band of intelligent pious young men who have been trained in the practice of medicine and surgery, to whom we alluded in our notice of this Mission last week, another has been received during last year, whose whole expenses are being defrayed by his uncle, one of the most influential converts of the Mission. He is a man belonging originally to the silk weaver's caste, and he has erected in his native town, one of the principal towns of Travancore, a substantial building which is to serve the purposes of chapel, school-room and dispensary, so soon as his nephew is qualified for the work. A young Hindu student, supported by the First Prince of Travancore, had just completed his course of study, and entered the service of the Sircar. His success as a student, and his good conduct are spoken of in high terms by the Missionary. Well does Mr. Lowe conclude his report by saying—

For God's goodness to us, for grace bestowed, for opportunities of usefulness afforded, and for the measure of success which has attended our labours throughout another year, we render thanks unto the Lord. In entering upon the duties of a new year, and in prospect of its trials and discouragements, as well as its joys, we would say, "Brethren pray for us"—(*Madras Observer.*)

—A Minister at Homer, *New York* says: "I have heretofore given you a brief account of the remarkable revival of religion enjoyed in this place last winter. The first Sabbath in this month was communion-day, and it was memorable in the history of the Congregational church of which I am pastor for the ingathering of a large part of the fruits of that work. *One hundred and eleven* persons united with the church—fourteen by letter and ninety-seven on profession of faith.

"The scene on the reception of these members was deeply interesting as they crowded the aisles and surrounded the pulpit and took the vows of God upon them. There were all ages from the grey-headed of seventy-seven years to the youth of twelve. After a brief discourse by the pastor to the candidates, *sixty-two* were baptized. Of the whole number received on profession thirty-nine were heads of families, including thirteen couples; forty were males and fifty-seven females; ten were over fifty years of age, and three over seventy.

"These new members, with twenty-eight received in March, make an aggregate addition to the church of one hundred and thirty-nine, swelling the total membership to upwards of *five hundred and sixty*. This is the largest accession ever made to this church at any one time, one hundred and four having joined on one Sabbath in 1813. There were persons at the communion-table on this occasion who united with the church then. About twenty or twenty-five more of the converts, will come forward in July."

WHAT IT IS TO PREACH THE GOSPEL.

(From Philip's Life and Times of Whitfield.)

Nothing is so *simple*, although nothing be so sublime, as preaching "the gospel with the Holy Ghost sent down from heaven." Any prayerful and thoughtful minister may preach in this spirit; for it neither includes great talents, learning, or ingenuity. "An unction from the Holy One" can subordinate the mightiest and wealthiest minds to the one grand object—watching for souls; and it can render subservient and successful the most ordinary powers of mind. The acute reasonings of Wesley, and the warm-hearted remonstrances and beseechings of Whitfield, were equally useful, because equally demonstrations of the Spirit. In like manner, many of their uneducated colleagues "turned many to righteousness;" and are themselves, now, turned into stars which shall shine for ever in the firmament of the church in both worlds. The *secret* of his success in winning souls was the same in both classes of preachers;—their heart, their soul, their all, was in their work. Truth had the force of divine truth, the fire of eternal truth, and the glory of saving truth, upon their minds. Their hearts were *full* (whether holding much or little) of heavenly treasure; and they held it as *heavenly* treasure, and poured it out as stewards who had to account for it in heaven, and to review their stewardship of it through eternity. Accordingly, both regular congregations and promiscuous mobs, whatever they thought of the office or the talents of these itinerants, felt that they were on *fire* to watch for and win souls; and were compelled to acknowledge that even men who had never been at the University, "had been with Jesus," and were, indeed, "moved by the Holy Ghost." Another way in which the apostles caught and kept up the demonstration of the Spirit in their preaching, was, by trying to beseech men to be reconciled unto God, just as God himself might be supposed to plead with them, were He to bow the heavens and come down as a minister of reconciliation. This was a bold attempt! Even its sublimity and benevolence cannot hide its boldness, however they may excuse it. "As though God did *beseech* you, we pray you in Christ's stead, be ye reconciled unto God." Archangels would hardly have ventured to go so far as the apostles, in thus trying to *represent* both God and the Lamb, as reconcilers. It was, however, an attempt to win souls, as wise and humble, as it was sublime or bold. There was no presumption, nor ostentation, nor pretence in it. They magnified their office, only that they might humble themselves the more deeply, and discharge its duties the more faithfully. The attempt to copy God was, also the best way of relieving themselves from the fear of man, and their best security against all trifling, temporizing, and display in the work of God. As his representatives, there would, of course, be no airs nor affectation in their manner of preaching; no parade of novelty or learning in their matter; no taint of bitterness or harshness in their spirit. Thus, by adopting Him as their model, they were sure to preach better than any other example could have taught them; for, whilst it bound them to soberness and solemnity, it left them free to speak in thunder when the conscience was to be roused; and in metaphor when attention was to be won or relieved; and with all the forms of eloquence whenever their subject inspired

"Thoughts which breathe, or words that burn."

Yes; this divine standard, equally lofty and lovely, left them at full liberty to ransack creation for figures; time for facts; heaven for motives; hell for warnings; and eternity for arguments: binding them only to make the whole bear directly, consistently, and supremely, upon their one grand object—reconciling the world unto God by the blood of the cross: for whilst that was "all and all" as the final end of their ministry, they might warrantably and legitimately employ in the pursuit of it, every tone and term, image and emotion, in which God himself had ever appealed to the hopes or fears of man. Accordingly, there was much that was *godlike* in their preaching. They could not, of course, realize fully, nor imitate far, the manner or the spirit in which God would plead his own cause, were He to preach his own gospel: but still, their reasonings were not unlike His manifold wisdom; nor their appeals unworthy of His paternal tenderness; nor their remonstrances inconsistent with his judicial authority. There was a fine demonstration of the Spirit in the boldness of Peter, in the sublimity of Paul, and in the heavenliness of John.

It was to this beseeching as in the "stead of Christ and God," that Paul referred, when he besought the Ephesians to pray for him, "that utterance might be given him, to speak boldly" as an ambassador, though in bonds, "ought to speak." He meant more than not being silent or ashamed; more than rising superior to circumstances and danger. He meant also, speaking with equal demonstration of the Spirit and power, in peril as in peace; in Rome as in Jerusalem; before Cæsar as before the Sanhedrim.

In nothing, perhaps, did Whitefield keep Paul more before him, than in this strong solicitude to "speak as he ought to speak." No phrase occurs so often in his journals as, "preached with much power; with some power." He does not venture to call even his greatest efforts a "demonstration of the Spirit;" but the word "power" occurs so uniformly, that it tells plainly what he was thinking about, after all sermons which produced a visible effect. His enemies said he was complimenting his own sermons. They little knew his heart, and still less the *humility* which springs from "an unction" of the Spirit! To prevent unnecessary misunderstanding, however, he explained his meaning thus, in a note to his revised journals: "By the word power, I mean, all along, no more, nor no less, than enlargement of heart, and a comfortable frame, given me from above; by which I was enabled to speak with freedom and clearness, and the people were impressed and affected thereby." This is only explaining—not retracting nor qualifying. He knew, and tens of thousands felt, that God was with him of a truth, making the gospel rebound from his heart to their hearts; melting them by warming him; winning their souls, by absorbing his soul with the glories of salvation.

Happily, this spirit cannot be *imitated* in preaching. It may be imbibed and breathed by any devotional and devoted minister; but it cannot be copied. No tones, looks, nor tears, can demonstrate the presence of the Spirit in a sermon, if the preacher has not been "*in the Spirit*," before coming to the pulpit. Neither the melting nor the kindling of men but half devoted, or but half-hearted in devotion, can melt down or wield

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an audience, by the gospel; because the Holy Spirit will not honour fits and starts of fidelity. The minister must be a holy temple unto the Holy Ghost, who would have that Spirit speak to the hearts of men by him. Never does a preacher dupe himself, or endanger others, more, than when he imagines that the Spirit will give power to the gospel amongst his people, whilst it has not power upon himself. God makes ministers a blessing to others, by blessing themselves first. He works *in* them, in order to work by them.

CHARACTER THE END OF ALL THINGS.

(Continued from our last.)

3. Character is tried by combination. You do not know any man thoroughly until you have seen him in excitement, and, above all, seen him in close combination with others. It is in the Sanhedrim that Joseph is found to he a just man, though so rich. He had "not consented to the counsel and deed of them." It is when you are in committee, on boards of directors, in churches, in convocations, in private societies, in partnerships, in companies, limited or unlimited —that it is best seen what you are. If not genuine in attachment to right principles, then is the time when the soul flies to the delusion of a divided responsiblity, and joins in robbery or murder or oppression, according as it is a railway, a bank, a Sanhedrim, or a House of Commons which is concerned. We are always on trial before our Judge—the Most Righteous Judge Eternal. Will you consent with sinners, and join hand in hand—or will you protest, and dissent, and refuse to conform, until right be done? Will you serve God, or a party? Will you for your "beloved Church's" sake outrage truth, maintain injustice, and keep whole empires thereby in a state of perpetual discontent, and then say that you do it out of love to God, and that a great many are with you in the enterprise—or will you be faithful, found among the faithless, and separate from your party on all questions of principle, that right be done, so that your whole life shall be guided by eternal laws of justice, and not by the intreaties or seductions of unprincipled man? Let us understand that Providence brings us into such associations in order that our principles may be tried—our commercial principles, our political principles, our ecclesiastical principles—and thrice blessed are those servants who come out of the various combinations of time with this testimony, that they were, as Dr. Arnold expresses it, of one party until death, and that was the party which was bent on truth, on rectitude on inflexible justice; for those who, when tried, come forth as gold, are destined hereafter to be the masters of the universe.

4. Character is tried on earth by errors and opinions. There must be heresies among you, that they who are approved may be made manifest. "Some of the teachers shall fall (stumble) to try by them." One may well ask,—Why does Heaven permit the utterance of so much error in a world where salvation depends upon the knowledge and belief of truth? And the answer given is,—that opinions are tests of character; that men's spiritual and moral condition have more than anything else to do with their intellectual conclusions; that men are in God's judgment morally proved as much by their opinions and beliefs as by anything else. Those who are honest and good are safe amidst the greatest diversity of ideas: those who are dishonest would fail of heaven even if every step were directed by an infallible guide. If a man says in his heart, as many do, There is no personal God, he may say it in the coarse language of the vulgar atheist, or in the refined and polite dialect of an English, French, or German man of science; but in both cases the intellectual conclusion springs from and proves the moral condition. The knowledge of God arises not primarily from outward nature, but from the soul of man; and when that soul is hardened in sin, and wishes there were no God, it soon prompts the intellect to determine that there is none, forgetful of that inward voice of conscience above the will, which proves that God both is, and is a rewarder of men according to their deeds. The same is true in regard to revelation. A man's opinions on the Bible depend more on his spiritual state than on anything else. If he has sinned away his sense of sin—as many have by daring talk—he will infallibly be unable to see anything of that provision for the pardon of sin with which he is filled, in the incarnation, the expiation, and the atonement of Christ; and he will tell you, with a "serious" face, that such notions are the delusions of evangelicals and enthusiasts. The opinions we adopt are signs of character, and thus it is that men shall give an account of them to God. It is so in Church questions. Multitudes deliberately set aside the New Testament as unsuited to the times, because it is unsuited to their own depravity.

And it will avail but little to plead the authority of great names, for this is the essence of the trial: *what sort of authority* are we disposed to confide in. And those who will not apply the test, "By their fruit ye shall know them," will easily abandon the authority of prophets and apostles, and give themselves, body and soul, to the leading of blind guides, along with whom they shall "fall into the ditch." There was a long catalogue of eminent Rabbins whose names were pleaded for every one of the follies and wickednesses which Christ exposed and denounced in the teaching of the Scribes of Palestine; but He held that not the longest catalogue of blind and learned "fools" should avail before God to excuse the credulity of the humblest person who broke the fifth commandment in order to enrich the temple. And so it will be in vain that people will plead great names as an authority for worshipping images, for false swearing and false witnessing, for the enforced celibacy of the clergy, for the sin of persecution, or for a mechanical Christianity.

5. Lastly, character is tried by mockery and ridicule. Perhaps some persons are tried by this more severely than by aught else in their experience. When evil men and seducers can do nothing else, they can laugh to scorn and make a gazing-stock of those who strive to speak the truth and save their fellow-creatures. Thus Jesus, at the end of His beneficent but faithful career, was crowned with thorns, and dressed up in mock imperial robes, and put to shame among the basest of the people. Others, too, have had trial of "cruel mockings." And mockers are never so bold as when no answer can be made. "Annas had sent Jesus bound to Caiaphas the high priest," and so they smote Him on the face blindfolded, saying, Prophesy, thou Christ, who smote thee? Well, can you face a little ridicule in either trying to do rightly yourself, or trying to persuade others to do so? There are some who cannot. They can endure everything except scorn and singularity. And, indeed, it is a searching test of principle; but those who can bear this patiently, not mocking or answering again, shall share soon the "many crowns" of him who gave this final proof of royalty of soul, that He endured without anger or reproach the foul insults of the basest of the people. And they may well endure a little ridicule for right-doing, and a temporary lack of public sympathy, whose entrance into the realms of heaven is certain to be welcomed by the applause of the Eternal Judge, and the "well-done" of an innumerable company of angels.

Under these many trials of prosperity, of adversity, of combination, of error, and of ridicule, we have made many a slip, and fallen several times But, oh my friends! is it not reason for delight if we can look the Fountain of our being in the face, and say with Simon Peter, "Lord, Thou knowest all things; Thou knowest that I love Thee"? For those who love God, and show it in this most difficult state of trial, shall enjoy another and an endless life, in which God will show, too, that He loves us with an ardour that shall never end.

Perhaps some many feel discouraged, and are very sorry that they are obliged to live in so wrong a world—a world where every foot of roadway in the right direction has to be fought for to the very end. It is doubtless depressing, and often one is tempted to wish for the end, or to abandon the contest. Not the least discouraging part of it is, that those who try hardest are most sensible of their faults. But the grand consolation is, that we are not dependent for acceptance with God, on a judment to be formed at the end. We are "accepted" now. God does not ask us to battle for the just and true in order to win heaven, but because He has given it to us in Christ. We love Him, and therefore love righteousness, because He first loved us,

Neither are we left to battle in our own strength. He promises the help of His Holy Spirit. And the conflict may end any day. Therefore let us stand, having our loins girt and our lights burning, doubly thoughtful in prosperity, steadfast in trouble, watchful in combination, discerning and careful amidst all the errors of the time, for "in such an hour as ye think not the Son of Man cometh!" E. W.

—*The Free Churchman.*

PASSENGERS ARRIVED.

—Per *Sumatra*, 10th:

From Marseilles.—Mr. J. Sands, Colonel and Mrs. Briggs, and Mr. E. A. Smith.

From Southampton.—Mr. R. W. Smith, Lieut. Temple, Mr. W. Aukland, Mr. H. W. Giles, Mr. W. Day, Mr. J. Potter, Mr. T. Hare, Mr. B. Farrar Mr. S. Smith, Mr. J. Francis, Mr. T. Butters, Mr. R. Smith, Mr. J. Welsh, Mr. W. J. Murray, Mr. R. Lowndes, Mr. J. McDougall, and Mr. Mechan.

From Suez.—Mr. A. Lyon, Capt. Tweedie, and Mr. J. Godfrey.—*From Aden.*—Mr. G. Hoggan.

PASSENGERS SAILED.

—Per *Rangoon*, 14th:

For Southampton.—Lieutenant Parkes, R. N., Lieutenant Parkinson, R.N.—For Second Class—Miss Foster, Mr. D. Macduncan, Mr. Jas. Hemmingway.

For Marseilles.—Mr. H. Eltz Victor and child, Mr. and Mrs. Fraser Hore, Mr. Antrobus, Captain Nimmo, Dr. Hewlett, Mr. G. H. Dick, and Miss Cahill.—For Second Class—Mr. F. Berger.

For Suez.—Lieut. Fagan and Mr. Aher.

DOMESTIC OCCURRENCES.

DEATH.

GORDON—July 16th, at 15, Middle Colaba, Bombay, Percival Henry, the beloved infant son of Mr. and Mrs. W. E. Gordon, aged 13 months and 19 days.

DOOLEY—July 10th, at the European General Hospital, Pensioned Sergeant John Dooley, aged 44 years.

BLAKEMAN—July 12th, at Mazagon, Eveline Cecelia, the beloved daughter of Mr. G. Blakeman, Preventive Service, aged 1 year and 5 months—deeply regretted.

Advertisements.

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Printed and published for the Proprietors, by JAMES PEARSE, Manager, at the ORIENTAL PRESS, Jail Road, Bombay.—July 18th, 1868.